An Humble

REMONSTRANCE

OF THE

Commissioners of the Generall Assembly, met at *Edinburgh*, the 13th of *October* 1647. And since concluded.

Concerning

The KINGS Majesties ANSVVER to the PROPOSITIONS of *both Kingdomes for Peace.*

ALSO

About the ARMY in *England*, and touching some things in Relation to the PARLIAMENT.

WITH

Their Desires presented to the Right-Honourable the Committee of Estates *for the Kingdome of Scotland.*

BY the *Appointment of the* Commissioners *of the* Generall Assembly. Signed,

Novemb 1. 1647. *ALEXANDER ARB.*

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An Humble

REMONSTRANCE

OF THE

Commission-ers of the General Assem-

bly, met at Edinburgh, the 15th of Oct. Anno

1642. And since concluded.

Concerning

The KING'S Majesties ANSWER

to the PROPOSITIONS of

both Kingdoms 7th June.

ALSO

About the ARMY in England and

touching Some things in Relation to the

PARLIAMENT.

WITH

Their Desires presented to the High

Honourable Committee of Estates

for the Kingdome of Scotland.

TO THE RIGHT-HONOURABLE THE *COMMITTEE* of *ESTATES*:

The humble Remonſtrance of the Commiſſioners *of the Generall Aſſembly, met at* Edinburgh *the* 13th. *of* Octob. 1647.

AS there hath been very lately a publique and ſolemne Thankſgiving, for the great mercies and deliverances, which God hath wrought for this Nation, after hee had brought it very low, ſo the dangers which are interwoven with our deliverances are very great, and ſtill growing greater. This alſo commeth forth from the Lord of Hoſts, who is wonderfull in Councell, and excellent in working, that we may not be ſecure, or think that all our ſtormes are over-paſt, but may ſerve the Lord in feare, and rejoyce in trembling, and bee the more ſtirred up to watchfulneſſe, circumſpection, and zeale, in all the duties which the condition of this time cals for.

Wee therefore in the diſcharge of that great truſt which is committed to us, and according to the duty of watchmen ſet upon this watch-Tower, can not be ſilent in a time of ſo great danger, but hold it incumbent to us, humbly

and faithfully to report, and Remonstrate to your Lordships the dangers of the true reformed Religion, and cause of God in this whole Iland, whereby the late generall Assembly their Declaration, communicated to your Lordships, discovered to be in many respects so great, and so imminent, as might justly occasion to your Lordships, in your wisdomes, to think of some more effectuall meanes, and remedies for preventing or removing of such dangers, although they could not now be aggravated by any new emergents. Nevertheless wee have too great cause to conceive that the dangers of Religion are now grown greater, then they were at the time of the Generall Assembly.

And even since the time of publishing your Lordships Act, concerning the disbanding of the Army in this Kingdome, The wise and marvellous providence of God is making answer and Proclamation aloud in both our eares, that the danger is become greater, and more imminent, for the waters of the present deluge, are growne many cubits higher since that time; for evidence whereof, the *Kings Majesties* late *Answer* to the *Propositions* of both *Kingdomes*, may bee instead of many Demonstrations. It is our great griefe that we have cause to say so, but wee must speak to the matter as it is, and unlesse we would shut our eyes, we cannot but behold in that *Answer* a threefold growing danger to Religion. For,

1. His *Majesty* professeth, *That as when the Propositions were offered to him at* New-castle, *hee could not agree to some of them without violation of his Conscience and Honour; So neither can hee agree to others of them now, conceiving them more disproportionable to the present condition of Affaires then when they were formerly presented to him; as being destructive to the principall Interests of the Army*: So that his *Majesties* dis-agreeing being now more inlarged, and of a greater latitude then before, if his *Majesties* former *Answer* to the *Propositions* was justly conceived to be unsatisfactory in point of Religion, this last doth much lesse satisfie. For although his *Majesty* did not in his former *Answer* agree to the *Covenant*, and other materiall *Propositions*,

positions, concerning Religion, yet there was in that *Answer* some part of satisfaction, even to the *Propositions concerning Religion*: Whereas in the late *Answer*, even that part of satisfaction is by the aforesaid expression unsettled, instead of being adhered unto: Wee shall passe that clause in the *Answer* which owneth *the Interests of the Army*, so farre as to prejudice *the more publique Interests of both Kingdomes* in those *Propositions* agreed upon after mature deliberation by both *Parliaments*.

2. His *Majesties waving the Propositions of both Kingdomes, and pressing the Proposalls of the Army to bee the subject of a Treaty*, doth yet further increase the danger of Religion, seeing those *Proposals*, as they omit and abandon the former desires of both *Kingdomes*, in point of Religion, so they cannot avoid (as the words stand) the continuing of *Prelacy*, the Tolleration of Heresies and Sects, and the taking away of the Ordinance injoyning the taking of the *Covenant*, as is more fully expresst in the *Declaration* of the late *Generall Assembly*.

3. His *Majesties Answer* doth also divide that joynt and common Interest of both Kingdomes in the *Propositions*, which was formerly the ground of a joynt Treaty of both with his *Majesty*: Hereby (what-ever may be the prejudice otherwise) surely Religion will suffer not a little, forasmuch as the *Propositions concerning the Covenant of the three Kingdomes, and the uniformity between them in Religion*, and by this meanes in effect excluded from the Treaty. *The joynt desires, and common concernments of the Kingdomes in point of uniformity in Religion*, being no part of the subject of a Treaty, with either Kingdome severally, but of a Treaty with both joyntly.

Yet his *Majesties Answer to the Propositions*, is not the onely danger to be now looked on in this businesse, for ever since that *Answer* was given, this common cause and *Covenant* hath been yet further weakned, and dangerously wounded by the late strong indeavours in *England*, to move the Parliament to establish by their Authority a tollleration of Sectaries, and to slight and lay aside such of the *Propositions* of peace as concern the *Covenant*, and the joynt interest of the Kingdomes in Religion.

It addeth griefe to our sorrow, that wee have cause to mention the new persecutions raised thereby meanes of the sectaries, against divers who have beene zealous and active for the good of *Religion*, *King*, and *Kingdome*. Yea, they who pleade so much for Liberty of Conscience to themselves, allow so little of it to others who differ from them, that they can now make up a charge either of constructive Treason, or of high crimes and misdemeanors against them, for such particulars as doe upon the matter amount to no more but zealous endeavours in opposing the way of the Sectaries.

Neither common sense, nor christian sympathy can suffer us to conceive that the cause of Religion is in no greater danger then before, when persecution is growing daily more and more hot against such as have most appeared against, or endeavoured to hinder the late unsufferable exhorbitances of the Sectaries.

While the danger of Religion is thus increased abroade, wee cannot say that it is growne any whitlesse at home, but rather greater: for besides the dangerous influence which the growing power of the enemies of the Covenant in *England* is like to have upon this Kingdome, the Maligoant faction at home, hath not so much decreased in profession, as increased in designe and practice against this cause and Covenant; surely they who are disaffected in this Nation, being many, are as malitious as before, when very shortly after the expedition into *England*, perceiving no force within the Kingdome to resist them, they tooke Armes, and disturbed the publique peace: And if they were so ready to stirre when that Army was, but out of the Kingdome, how much more if it shall bee disbanded? Some enemies are still in the feilde, and in actuall rebellion within this Kingdome; And there is too great cause to feare that many others who retaine their former principles and continue in their former designe against this cause, shall not be slow to take up Armes, if your Lordships lay them downe.

And so much the more may this bee expected, because as their pride and insolency is of late growne more intollerable upon hopes of disbanding the Army, so there are many of them, inraged as Beares robbed of their whelps, or as Wolves of their evening, being also desperate of mending their broken Estates, except

cepe it be in publique combustions; others of them are animated and imboyed by the great favour and indulgence which hath beene shewed towards them in their delinquencies, in so much that they are thereby hardened from repenting of their Rebellion, or compliance with Rebels, and even blesse themselves for a better lot, easier yoake, and lighter burden then those who have beene most reall and active for the Covenant.

These dangers of Religion wee have insisted upon, as being most proper for us to speake to, and not as wee were insensible of the great danger of the *Kings person*, and of *Monarchical Government*, for preserving of which according to our Covenant, our prayers and best indeavours shall not be wanting.

And now the danger of Religion in all this being so great, and the grounds of our feares and apprehensions being so pregnant, wee earnestly beseech, and humbly obtest your Lordships in the bowels of Jesus Christ, and by the vowes of God which are upon you, that as your Lordships desire God, and your own consciences, and the posterity may not afterwards charge upon you, the ruine of *Religion*, *King* and *Kingdomes*, so your Lordships may bee very tender and conscionable, that no such designe be entertained, or get place among you, as tendeth to the disabling of this *Church* and *Kingdome* from an effectuall prosecuting, and promoting of the ends of the Covenant, or to the strengthening and inabling the enemies thereof by affording them the opportunity which they waite for, to disturbe againe the peace, and to destroy the present Reformation.

These and no better effects can be looked for, if the Army in this Kingdome, which hath beene so blessed of God, and so faithfull to you, shall bee disbanded before this cause, which so much concerneth the glory of God, the *Reformation* and *defence of Religion*, the *Peace and safety of the Kingdomes*, the *Honour and happinesse of the King*, be settled upon a firme foundation.

In this our humble desire wee are not biassed with any respect to any particular party or interest, our witnesse is in Heaven, and within our brests, that wee speake for the interest of Religion and of the cause of God; neither doth that wee desire tend

to

-ring a new Warre, but to the preventing of a new warre, nay to the increasing of burdens in the Kingdom, but to the preventing of greater burthens. Nor is it our case alone, but many others are equally sensible with us of the great danger which may accrue to this cause from the disbanding of that Army.

It is not unobserved that most of those who are active for the laying downe of Armes, are such as were against the raising up of Armes in this Cause. However since ther can be no assurance in human reason that the Kingdome shall need no Army, wee humbly offer it to your Lordships most serious thoughts, how farre a new state of the question, letting alone the Covenant (while some late debates, both here and in *England*, give us cause to feare) and the raising or imploying another Armie, (which we also apprehend and expect, if this Army was once disbanded) may not prejudicially and even destructive to this Cause and Covenant, for which this Nation hath done and suffered so much.

Having thus discharged our Consciences wee humbly leave all this to bee well weighed by your Lordships, and wee pray the Lord himselfe to guide your Lordships councell, that you may be like the wise men of *Issachar*, having understanding of the times, what *Israel* ought to doe, and what they ought not to doe.

ALEXANDER KER.

FINIS.